THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *February 27, 1945* — VOLUME LXIV - No. 5

OFFICIAL U. S. MARINE CORPS PHOTO

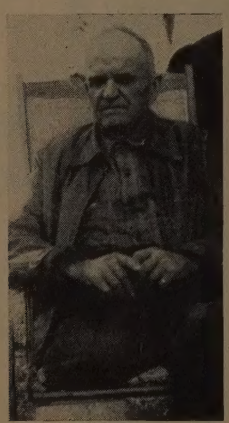
We preach Christ Crucified, 1 Corinthians 1:23

Tank Altar, Navy Chaplain O. D. F. Herrmann, attached to a Marine unit on Saipan. He is shown on our frontispiece using a destroyed Japanese tank for an altar.

Mr. and Mrs. J. H. Leemhuis of Saint Paul's Lutheran Congregation, Blue Earth, Minn, had the rare privilege of spending sixty-four years of their life together. Mr. Leemhuis, brother-in-law of the sainted Rev. Philip Laux, had been a member of St. Paul's for fifty-five years when he died on Feb. 1 at the age of ninety-two.

The Rev. L. A. Wisler, Executive Secretary of the Missionary Board of the Synodical Conference, was called to his eternal rest on February 14. He became a member of the Board thirty-five years ago and in 1931, after the death of Pastor Christopher Drewes, took over the duties of Acting Executive Secretary of the Missionary Board.

Mr. and Mrs. Chas. Bunker, Tilden, Nebr., were confirmed by Pastor H. H. Sagehorn in 1944. Mr. Bunker was born in

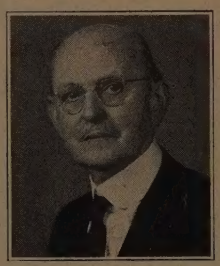


Mr. Ch. Bunker

December, 1858, and Mrs. Bunker in March, 1874. About two months after receiving instruction for confirmation, Mr. Bunker had his leg amputated. In the remarkable recovery which he was permitted to make, he sees God's answer to his fervent prayers.

Dr. Ernest E. Gerfen, oldest pastor of the American Lutheran Church, died December 11 in the Lutheran Old Folks' Home at Toledo, Ohio, at the age of 92 years. Coming from Germany in 1870, he first was a student at Concordia College, Springfield, Ill., but completed his theological training at Capital University, Columbus, Ohio.

Oldest member of Synod's Centennial Committee is Mr. G. A. Fleischer, who celebrated his eighty-second birthday on Feb. 13. He has been a lifelong member of St. Paul's Lutheran Church, Chicago, Ill., and was baptized, confirmed, and



Mr. G. A. Fleischer

married by the sainted Dr. H. Wunder. Mr. Fleischer is connected with the Congress Paper Box Company and is treasurer of Concordia Cemetery Association. His church and Synod as well as charitable enterprises widely engaged his interest. Mr. and Mrs. Fleischer together for over twenty years were editors of *Concordia Magazine.*

The Board of Directors of the Lutheran Children's Friend Society of Kansas at its December meeting regretfully accepted the resignation of Prof. L. Steiner, who had been an active member of the Board since 1907. Loss of vision made his further service impossible. In recognition of his long service Professor Steiner was made a lifelong honorary member of the Board.

George Washington Carver Housing Project in Inkster, Mich., a suburb of Detroit, was the location chosen by Berea Lutheran Mission of Detroit for a Summer Bible School in 1944. 120 children enrolled. The average attendance was seventy-five. Only two of the children had any connection with the Lutheran Church. The Berea Mission in addition had its own Vacation Bible School with an enrollment of 101. The Rev. Norman Brandt is pastor of the congregation.

The "gloomy Dean" notwithstanding, Luther's name is still holding its own in America. Recent elections at St. Paul's Church, Hilton, N. Y., resulted in the following: Luther Bauch, president; Luther Jennejahn, superintendent of the Sunday school; Luther Dietrich, board member; Luther Schild, chairman of the adult Bible class. All of the men are within an age range from thirty-two to thirty-four years.

A service designed to appeal to the hearts of children is broadcast every Sunday morning over Station KILO at 9:30, C. W. T., directly from Immanuel Lutheran Church, Grand Forks, N. Dak., the Rev. Th. E. Dorpat, pastor. Expenses of about $750 per year are met by thanksgiving offerings of Immanuel Lutheran Church, memorial wreaths, birthday offerings, and contributions from listeners. The broadcast has been on the air for about fifteen months.

The Board of Education of St. Louis uses the facilities of KFUO to broadcast a weekly fifteen-minute news program direct to the 118 public schols of St. Louis. The program may be picked up at the option of the principals or teachers on school radios, 167 of which are available. Twenty-two schools have public address facilities permiting the broadcast to be heard in every classroom if the principals desire. These news reports are directed to children in the fifth grade and higher, and provide background and interpretive material for current events, and attempt to stimulate discussion. G. V. S.

Inkster, Mich., Summer Bible School

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THE LUTHERAN Witness

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No. 5

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

The Dangers of the Bright Day

Just now so much is written and spoken to aid those in sorrow, to support those who are being severely tried, and to lighten the burden of those who are heavy laden. There is need of all this, but no one should get the impression that religion is for the troubled only, that the Church and the pastor are needed by the miserable only, but that the fortunate do not need the Church, God's Word, or the pastor. That would be a very dangerous mistake. By making this mistake many who were first became last. Let no one boast himself of tomorrow, for none of us knows what a day may bring forth, Prov. 27:1. Therefore John warns those who are self-satisfied and consider themselves above accident, "Thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. 3:17.

Not only does the Bible warn us of this, but in secular literature we are reminded again and again that very often those who are richest and mightiest are brought low as in the twinkling of an eye, for they are standing in slippery places. The great English poet therefore has told us: "It is the bright day that brings forth the adder, and that craves wary walking." And a modern poet tells us that triumph is an impostor. History is full of such examples as that of Nebuchadnezzar, Dan. 4:30-33.

Dare we, then, not enjoy God's blessings and the good days which He sends us? Yes, but at the same time we should remember, it is God who raiseth up and casteth down; it is God who maketh rich and maketh poor, 1 Sam. 2:6, 7. Everyone of us, the most fortunate, the most blessed of us, needs God's Word, needs God's favor, needs the Savior Jesus. Without Him we can do nothing, *without Him* we are standing in slippery places, and our end will be destruction. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time," 1 Pet. 5:6. S.

Just How Many Roman Catholics?

The question is not raised simply in the interest of statistical exactness. Much of the influence of the Roman Catholic Church in national affairs is due to the fact that Catholics are believed to be in a position to deliver a bloc of 20,000,000 votes in a national election. A place for the Pope at the Peace Table is demanded because, speaking for 360,000,000 Catholics, he is the greatest moral power in the world.

Now, it is a strange thing that for the general public Catholic parochial statistics simply do not exist. You will see in Catholic almanacs and yearbooks the number of Catholic parishioners in a given city or diocese, but never anywhere the communicant or baptized membership of the individual churches. At a recent Catholic convention it was airily declared that "the actual Catholic population of the United States is 35,000,000." And an editorial in *Our Sunday Visitor* blandly stated that it is entirely reasonable to calculate that there are 41,000,000 Catholics in the United States. Now, the official Catholic directory of 1943 by no means supports these claims. A research conducted by J. J. Murphy for the Agora Publishing Company of New York gives us the U. S. Census Bureau total of 19,914,937, but the Census Bureau hastens to say that "direct comparison of memberships of such organizations as the Catholic . . . bodies with those of the Methodist, Baptist, and other bodies, overemphasizes the numerical strength of the former group." (U. S. Census, *Religious Bodies,* 1936, Vol. I, page 22.) As is well known, the Roman Catholic Church counts as communicants infants and children as well as adults.

To this should be added another important factor. All other bodies, we believe, purge their lists regularly by subtracting the number of those who have for some reason left the Church. The Roman Catholic Church counts as members all those who have at one time been baptized in it "unless by formal act they have renounced such membership" — something that very rarely happens. If the proper reductions are made, the boasted figure of 20,000,000 American Catholics would be cut down to 15,000,000 — and this number still includes about 27.4 per cent representing children under thirteen years of age.

As for Catholics in foreign lands, we cannot overlook the fact that, for instance, the Catholic Church count of 99.6 per cent of all Italians as Roman Catholics takes no account of the falling away of many Italians from the Roman Church. The percentage of those who have lapsed is very great. Prof. G. Salvemini, in *Is Italy a Catholic Country?* estimates the number of men who no longer perform a religious duty as 80 per cent of the total. Also in Spain and Latin America there are great numbers who no longer attend mass. To speak of 400,000,000 Catholics in the world, as was done lately by a Catholic paper, is sheer nonsense. From all that has just been said one has a right to believe that even the *Catholic Encyclopedia* figure of 270,000,000 is far in excess of the truth. G.

Astrological Folly

In Washington, D. C., according to *Liberty,* nervous wives of senators, congressmen, bankers, lobbyists, industrialists, feeling that they and their husbands are adrift on uncharted waters, go to an astrologer for assurance of safety. Every complete newsstand in the larger American cities carries eight different astrology magazines. Hun-

dreds of daily papers print their horoscopes. In England the question was raised in the House of Commons whether the astrologers should not be checked, since, by their predictions, in 1942, that England could not be invaded, they caused much popular relaxation of effort to win the war.

Bible readers are acquainted with the denunciations found in Moses and the Prophets (Deut. 18:10-14; Micah 5:9-12) against necromancers and soothsayers. Luther was most severe in his denunciations of the craft, especially when his friend and collaborator Melanchthon tried to persuade him that a man's destiny depended on the stars under which he was born. Luther showed the folly of the theory. Were not Jacob and Esau born under the same stars? Why, then, were their destinies dissimilar? Were not whole regiments of soldiers at times killed in war? Had not every man of them been born under a different star? But Luther also showed the ungodliness of this superstition. "To believe the stars is idolatry and contrary to the First Commandment. Ezekiel denounces it." The *Australian Lutheran* quotes an Epiphany sermon in which Luther declared: "And so you can reject what the astrologers say when they presume to prove that every man must be according to the influence of the star under which he was born; that thereby his career is decided. That is pure imagination and folly." G.

Mr. Taylor's Role at the Vatican

The misgivings about Myron C. Taylor's position at the Vatican will not down. Recent action by the State Department is only intensifying the controversy. As the newspaper reader will remember, the Southern Baptists passed resolutions of protest against the arrangement by which President Roosevelt maintains Mr. Taylor at the Papal Court as a personal representative but with rank as ambassador. Secretary of State Stettinius roiled the Baptists by writing a nasty letter to an Atlanta clergyman who insisted on making inquiries to the State Department on that subject. Now the executive committee of the Southern Baptist Convention has adopted a resolution petitioning Chairman Connally of the Senate Foreign Relations Committee to order an immediate investigation of the United States relations with the Vatican. These Baptist people have an historical allergy against mixing of Church and State. Their numbers, as well as the intrinsic merit of their argument, have wielded enough influence in the Federal Council of Churches of Christ in America to obtain from that large group a statement opposing establishment of diplomatic relations with the Vatican. Certainly, every Lutheran will find himself in harmony with the sentiment that maintaining an ambassador at the Court of the Pope would "confer upon one Church a special preferential status in relation to the American government" and would be "contrary to the spirit of our American tradition." One might go farther than that and view such an act as a violation of the first article in the Bill of Rights, which prohibits the recognition of any one Church officially or in the sense in which others are not recognized. President Roosevelt has no official representative at Canterbury, where the Anglican Church has its headquarters, nor at Stockholm or Uppsala or wherever the Lutheran Church of Sweden has its archbishop. At that, our President and his Secretary of State should know something about the record of fingers burned by those who have committed themselves to political arrangements with the Pope. G.

Wisconsin Synod Quarterly on the Doctrinal Affirmation

Our Synod, at its national convention last June, voted to submit to our pastors and congregations the doctrinal statement adopted by our Synod's Commission on Doctrinal Unity and a committee of the American Lutheran Church. This Doctrinal Affirmation has also been sent to the pastors of other Lutheran bodies, and the theological quarterly magazine *Theologische Quartalschrift* (January, page 55) contains an appraisal of the doctrines set forth in this document. We quote this appraisal in full:

It is indeed gratifying to observe that many articles of the original Brief Statement* have been left unchanged, and that applies not only to points on which there was little or no difference in the past (the articles of God, of Creation, of Man and of Sin, of Redemption, of Faith in Christ, of Good Works, of Church and State, of the Symbols of the Lutheran Church), but also on matters which were in controversy (the articles of the Public Ministry, of Sunday, of Open Questions). But of greater importance is the fact that in a matter where there was so much controversy — the Doctrine of Conversion — the presentation of the Brief Statement is accepted with but one minor addition, a specific rejection of the Calvinistic error of irresistible grace, an antithesis to which no Synodical Conference Lutheran will take exception. We are also happy to record that the article on Justification has been retained verbatim and that in the section on Election the Brief Statement's rejection of *intuitu fidei* stands together with Acts 13:48 as proof passage.

All of these gratifying achievements to which we wish to give ungrudging recognition do not relieve us of the necessity of subjecting the changes which do appear to closest scrutiny. Before one can arrive at a final verdict, it must even be asked whether, in view of later developments, articles written in 1932 still cover all issues adequately. The simultaneous negotiations which the A. L. C. is carrying on with the United Lutheran Church on the question of Inspiration make it necessary to weigh this article in the Affirmation with special care. The future relations of the A. L. C. to its sister synods will also, in the event of its acceptance of the Affirmation, have greater bearing than ever upon our evaluation of its position. But in all this it should be far easier than before to retain an objective attitude in the studies which must now be undertaken. G.

The Frequency of the Celebration of Holy Communion

Concerning the frequency of the celebration of the Eucharist and the communication of the faithful, we run across this sentence in S. F. Brenner's new book, *The Way of Worship:* "From the beginning, this Sacrament of nourishment was the normal manner of worship within the Church." . . . It was the service of the Lord's Day, and in certain sections and among various groups it was also the way of corporate daily worship. Justin Martyr, you will recall, informs us that the Eucharist was celebrated 'On the day called Sunday.'"

A little further down, Brenner refers to the attitude of the Reformers who, "far from wishing to establish a custom of infrequent Communion, desired to restore the Communion Service as the main Sunday Service, according to primitive practice." And then, regarding Martin Luther in particular:

"Luther disapproved of the daily celebration of the Mass, because it had become customary to celebrate it without communication on the part of the lay people. But he heartily advocated the restoration of the Holy Communion as the normal worship of the congregation on the Lord's Day and on the great festivals of the Church Year. The determination of Luther to retain the Eucharist as the norm of worship was so strong that the Lutheran Churches in Germany continued without a break to worship in

* The Missouri Synod's Statement on doctrines concerning which there was controversy. — Ed.

this historic way until about the year 1722, when the acids of rationalism and the salves of pietism began to be applied in alternate doses to an ailing Church."

It would be a simple matter to show that the ancient Lutheran ideal of the Sunday service is the Communion service. Dr. F. A. Holzhausen writes in his *Der Protestantismus* (1859), Vol. III, page 529:

"In principle the Lutheran Church knows no complete service without the celebration of the Lord's Supper and in this point is in agreement with the entire Church of the past. In all church books of the genuine type the assumption is that there will be communicants every Sunday and the main service is so arranged that the celebration of the Sacrament is an integral part of it." G.

History, the Teacher

All wise men have learned much from history. As soon, therefore, as a child can read, it should be given books which relate something of the past — histories. Most people will also readily admit that history is not only instructive, but also interesting. Our returning soldiers and sailors certainly find eager listeners when they relate their experiences. Moreover, the Bible also assures us that true history is "written for our admonition," 1 Cor. 10:11. And now note that God has given us the most important history which has ever been written. That history is found in the Bible. The history in the Bible is in many ways far superior to any other history. In the first place, it is trustworthy, for God, who knows all and cannot lie, is its Author. That cannot be said of all secular history, because much of it was written by men who did not know the facts exactly or were biased by their prejudices. Not so the Bible — that contains truth, exact, positive truth. In the second place, the histories in the Bible are clearly profitable. All of this history was written for your benefit, not only to entertain you, but to correct, guide, and guard you.

True, some think that the Bible speaks too plainly about the horrors of sin. But just now our educators and leaders are complaining that the young are not informed on the facts of life. What these young need is Bible history. There they may read what sin has done to others and also how they themselves may escape from the curse of sin. S.

Psychiana

Questions still come to this desk regarding *Psychiana*. Briefly then:

Psychiana is the last word in ungodly and anti-Christian religion. Literally so; it is the last section treated in *Popular Symbolics*, a handbook discussing the various religious denominations. Frank B. Robinson, originator of the cult, claims to be the first who has ever understood the teaching of Jesus Christ. "The message the Galilean Carpenter gave to this earth two thousand years ago has been missed in its entirety," "is still a thousand miles over the heads of the preachers today." The denials of fundamental Christian doctrines are many. Dr. Robinson "does not believe that this Galilean Carpenter had any miraculous conception." He denies the Fall, the lost condition of man, and the escape from it by conversion. He denies that Jesus Christ, by being crucified, paid our debt. "I could not possibly believe that the crucifixion of one guiltless man could wipe away the sins of millions of other guiltless men and thus satisfy the demands of a 'just' God."

Anyone who dabbles in this godless teaching "just for curiosity," associates himself with the works of darkness and falls under the condemnation of 2 Cor. 6. If anyone believes that he should take a course just to prove that nothing can shake him in his Christian faith, we would remind him that his action is not any more sensible than that of the man who takes his children to spend a few hours with a typhoid patient or a case of smallpox.

Possibly some of our subscribers have read on page eleven of booklet No. 2 of "Psychiana" the boast that as the organization spread out, "internationally known magazines, such as *Time, Newsweek, Sunday School Times, Lutheran Companion*, etc., etc., began to give international publicity to this movement." A reader asked the editor of the paper last mentioned, "What does *Lutheran Companion* say about this endorsement?" The editor answered in the issue of January 3, 1945: "What the author of the 'Psychiana' movement writes is true, except that the implications are grossly misleading. The article which was printed in the *Lutheran Companion* was not an endorsement of 'Psychiana,' but an exposure of the cult. The other magazines mentioned above also laid bare some of the unsavory facts connected with the movement." G.

What Is Our Church Doing?

One thing which it is after just now is to raise that *Peace Thankoffering*. By doing this she will irrigate the wilderness and make it "blossom as the rose." That is the way the Bible pictures the activity of the Church, Is. 35:1.

Everyone who is acquainted with rivers knows that they often do a great deal of damage; for instance, down in Arkansas the Mississippi has washed away thousands of acres of good land. I'll not stop to tell you of the millions of dollars that have thus been lost to the farmers and to other investors. Other rivers have done similar damage. At times, therefore, our Government has undertaken works of irrigation. By these undertakings the wild waters are curbed and trained into certain channels and irrigation canals, and in this way, instead of ruining thousands and millions of acres of good land, the waters are making waste places blossom like the rose, waste land becomes most productive, flourishing, and a very joy to the gardener, farmer, and investor. That is exactly what the Church is trying to do in spiritual matters.

Millions of money are not only wasted; but because they are spent in reckless speculation, gambling, gluttony, and drunkenness, millions of men and women are ruined here and hereafter. Moreover, in the hands of the weak, money is a constant temptation to indulge in ruinous actions and undertakings, even as the Scripture tells us, "The prosperity of fools shall destroy them," Prov. 1:32. Therefore the Church is now doing this fine piece of irrigation work, that is, turning money into channels which will save men, enrich the investor, and change a Manasseh from a blasphemer into a true child of God and prayer; change a Saul, a persecutor, into Paul the Apostle; change a Luther, a foolish monk, into a great human liberator; change an Augustine, a libertine, into a powerful preacher of God's Word and builder of the kingdom of the Messiah. I have said nothing about feeding the poor, nursing the sick and wounded, housing the orphan, and other works of righteousness. Whole libraries would be necessary to tell the good that is to come of the money which we are to turn from the wild courses of sin and temptation into the blessed channels and canals to water the garden of God. What an opportunity for a most reliable and productive investment which God is now offering us: "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again," Luke 6:38. S.

The Passion Story in Christ's Own Words (Psalm 69)

By THEODORE SCHLIEPSIEK, Tullahoma, Tenn.

We are these days once more pondering over the wondrous story of the suffering and death of Jesus Christ, our Savior. No part of the Bible gives us a more intimate picture of the Lord's Passion than do the prophetic writings of the Old Testament. This holds true also, and especially, of the 69th Psalm, a Messianic prophecy in which the Redeemer, speaking in the first person, tells the story of His bitter agony in Gethsemane and on Mount Calvary, and which shall now claim our special attention.

In the first four verses we have Jesus' cry of anguish:

Save Me, O God, for the waters are come in unto My soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow Me. I am weary of My crying; My throat is dried; Mine eyes fail while I wait for My God. They that hate Me without a cause are more than the hairs of Mine head; they that would destroy Me, being Mine enemies wrongfully, are mighty. Vv. 1-4 a.

Judas, whom Jesus calls His own familiar friend, Ps. 41:9, betrayed Him. His back He must give to the smiters, Is. 50:6. His disciples could not watch with Him one hour, Ps. 31:12. So great was His ignominy and sorrow that He counted Himself a worm and no man, Ps. 22:6, and challenged the world to show Him sorrow like unto His sorrow, Lam. 1:12.

Why did Christ have to be thus maltreated? What crimes had He committed? Let Jesus answer.

O God, Thou knowest My foolishness, and My sins are not hid from Thee. V. 5.

He was punished because of sin. So great were the sins charged against Him, and so many, that for shame He could not look anyone in the face, Ps. 40:12. God had laid on Him the iniquity of us all, Is. 53:6.

Calvary,
What would'st thou show to me?
Jesus hanging on a tree,
Cursed and racked with misery
On Calvary.

Calvary,
What would'st thou say to me?
For your foul, accursed deeds
Jesus Christ, the Savior, bleeds
On Calvary.

Christ's suffering was a vicarious suffering. He was made to pay for something He had not robbed.

I restored that which I took not away. V. 4 b.

Calvary,
What would'st thou give to me?
On my brow is this device:
Here's the door to paradise,
On Calvary.

What a significant message this! Christ died for our sins. Christ calls it the message of righteousness, Ps. 40:9. But who hath believed His report? Some of Christ's own followers were and are ashamed of it, and His enemies have ever tried to tear it to shreds. Notice how often the words "ashamed," "confounded," "reproached," and "speak against" occur in the following speech of Jesus:

Let not them that wait on Thee, O Lord God of hosts, be ashamed for My sake; let not those that seek Thee be confounded for My sake, O Lord God of Israel. Because for Thy sake I have borne reproach; shame hath covered My face. I am become a stranger to My brethren, and an alien unto My mother's children. For the zeal of Thine house hath eaten Me up, and the reproaches of them that reproach Thee are fallen upon Me. When I wept and chastened My soul with fasting, that was to My reproach. I made sackcloth also My garment; and I became a proverb to them. They that sit in the gate speak against Me; and I was a song of drunkards. Vv. 6-12.

Christ and His Gospel have always been the most hated thing in the world. On account of the many "bulls" which surrounded Him, Ps. 22:12, the Savior was filled with fear. He was, after all, a true man, and subject to the frailties of a human being, yet without sin. "How long," He cries, "wilt Thou forget Me, O Lord? Forever? How long wilt Thou hide Thy face from Me? How long shall I take council in My soul, having sorrow in My heart daily? How long shall Mine enemy be exalted over Me?" Ps. 13:1, 2. Yet with all His fears, He did not lose His trust.

As for Me, My prayer is unto Thee, O Lord, in an acceptable time. O God, in the multitude of Thy mercy hear Me, in the truth of Thy salvation. Deliver Me out of the mire, and let Me not sink; let Me be delivered from them that hate Me, and out of the deep waters. Let not the waterflood overflow Me, neither let the deep swallow Me up, and let not the pit shut her mouth upon Me. Hear Me, O Lord, for Thy lovingkindness is good; turn unto Me according to the multitude of Thy tender mercies. And hide not Thy face from Thy servant, for I am in trouble; hear Me speedily. Draw nigh unto My soul and redeem it; deliver Me because of Mine enemies. Vv. 13-18.

The vicious attacks of the ungodly and faithless churchmen on the person and message of Christ have ever been known to the heavenly Father.

Thou hast known My reproach and My shame and My dishonor; Mine adversaries are all before Thee. Reproach hath broken My heart; I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink. Vv. 19-21.

And on account of their wickedness God will mete out to Christ's enemies their just reward.

Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out Thine indignation upon them, and let Thy wrathful anger take hold of them. Let their habitation be desolate, and let none dwell in their tents. For they persecute Him whom Thou hast smitten, and they talk to the grief of those whom Thou hast wounded. Add iniquity unto their iniquity, and let them not come into Thy righteousness. Let them be blotted out of the book of the living and not be written with the righteous. Vv. 22-28.

On the surface of things it looked very much as though Jesus would suffer a defeat at the hands of His enemies. *I am poor and sorrowful,* He says (v. 29 a). Christ was bleeding and dying on the Cross. The foe was beginning to hold jubilee. But

Before he can bethink him,
Lo, Christ again is free.
And "Victory!" He cries,
And waveth toward the skies
His banner, for the field
Is by our Hero held.

So sure was Christ of ultimate victory for His Gospel and His Church that He has to break forth in a song of victory. This song also we have in the 69th Psalm, and it is this with which Christ rightly closes His story of the crucifixion.

Let Thy salvation, O God, set Me up on high. I will praise the name of God with a song and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this and be glad; and your heart shall live that seek God. For the Lord heareth the poor and despiseth not His prisoners. Let the heavens and the earth praise Him, the seas and everything that moveth therein. God will save Zion and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of His servants shall inherit it; and they that love His name shall dwell therein. Vv. 29 b-36.

Guard Your Tongue!

By H. W. BARTELS, Cleveland Heights, Ohio

In a museum at Venice is shown, we are told, a little weapon which some forgotten Italian tyrant used to shoot poisoned needles at his enemies. The moment the deadly poison entered the bloodstream the victim was doomed. A young wife and mother leads a chaste and decent life. She is a virtuous woman. Her husband trusts in her. Her price is far above rubies. Hers is a happy home. But along comes the gossip with the poison of asps under her lips. Her serpent's tongue shoots the darts of slander into the ears and minds of the neighbors: "Did you hear the latest? Mrs. So-and-so said so-and-so about our good friend. Who thought that of her! Her husband ought to know!" The poison works. "The words of a talebearer are as wounds." Slander "cuts men's throats with whisperings." Indeed, the tongue "is an unruly evil, full of deadly poison."

Incendiary bombs are dropped over the cities of Europe. As the planes return to their bases the men in the ships look back and see the midnight sky dyed a lurid crimson beneath which beautiful buildings have been turned into scorched shambles of death. So the tongue blasts reputations, it tears friends and families apart, it wrecks homes, congregations, industries, and the peaceful relations in the family of nations. "The tongue is a fire, a world of iniquity . . . and setteth on fire the course of nature; and is set on fire of hell." Slander is a deadly vice. God's verdict is: "He that uttereth a slander, is a fool." "Whoso slandereth his neighbor, him will I cut off."

So are lying lips an abomination to the Lord. The lie has the green light in times like ours. Satan is stirring up the forces of evil on earth. He loves bloodshed, murder, war. To achieve this end, the father of lies incites the hearts of men to torture the truth and to spread studied and malicious propaganda. We must be on our guard not to become callous to this world-wide practice. Our order is: "Lie not one to another!" We dare not ever lend wings to malicious rumors. Gehazi secretly followed Naaman and lied that his master, Elisha, had sent him to request money and clothing. He lied again when asked by the prophet where he had been, saying: "Thy servant went no whither." As a result he went out a leper as white as snow. When Peter told Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God," Ananias fell down dead. God warns you: "He that speaketh lies shall not escape!" "And all liars shall have their part in the lake which burneth with fire and brimstone."

In addition to slanders and lies the human tongue is forced by Satan to utter curses and blasphemy. Cursing has become a vicious fad. Men and women in the factory and in camp, in the home and on the street, have developed a mania to emphasize their words with a staccato of curses. There is no good reason to use the name of the holy God for these brainless invectives. Is it to impress their hearers with an empty bravado? Is it that they would feign to be as big as a foul-mouthed Goliath? That pagan Philistine, to cow David, blasphemed and cursed David by his gods. Or is it that Satan inflames the hearts of these blasphemers with the pitch from the pit so that they, infuriated with hatred, invoke these horrible curses on their fellow men? "Those things which proceed out of the mouth," our Savior says, "come forth from the heart. For out of the heart proceed evil thoughts, murders . . . false witness, blasphemies."

Remember, "the Lord will not hold him guiltless that taketh His name in vain." With your curses you may sting, but, as in the case of the bee, your life may go with the sting. Sennacherib, the proud king of Assyria, marched his vast armies against Jerusalem and its pious king Hezekiah. He boasted of his power, cursed Israel, and blasphemed the Lord God. That night the angel of the Lord went out and smote in the camp of the Assyrians 185,000 men. Sennacherib fled with shame of face to his own land. There his own sons slew him in the house of his idol. "Be not deceived, God is not mocked." With the chains of curses the god of this world drags his victims into that outer darkness where the damned gnaw their tongues with pain and blaspheme the God of heaven. My Christian friend, guard your tongue.

It is futile, however, in Pharisaic pride to stand aghast at the wickedness of those who slander, lie, curse, and blaspheme. We all are guilty of these very sins. In Eccl. 7:20, 22 we are told: "There is not a just man on earth that doeth good and sinneth not. . . . For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others."

What are we to do? Indeed, "the tongue can no man tame; it is an unruly evil." But God can tame the tongue. Our Savior has paid the penalty also for the sins of the tongue. By His silence and by His prayer for His enemies, by His suffering and death, He has atoned for the many evil words which we have uttered. His Holy Spirit by the Gospel has regenerated our hearts, cleansed our mouths, and sanctified our tongues.

It must ever be our aim to stand guard over our fellow men when their good name is under attack and to defend them against every false accusation. It is Christlike to bless them that curse us and to speak words of comfort and encouragement to the distressed and discouraged. Words that smooth the wrinkles on their brow and that spread smiles on their faces will make the heart and life of others glad and joyful. "A word spoken in season, how good it is!" "A word fitly spoken is like apples of gold in pictures of silver."

With the tongue bless we God for His goodness and for His wonderful works of creation, providence, redemption, and sanctification. May we guard our tongue and daily consecrate it to the welfare of man and to the glory of God.

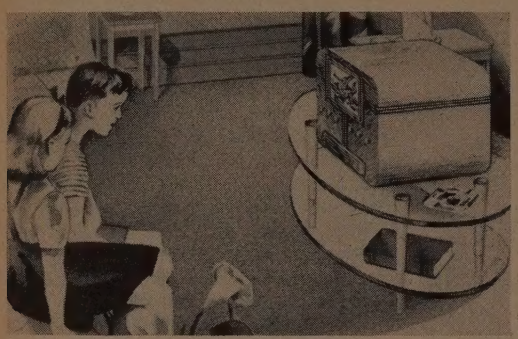
THERE is a *short sermon* in the Zion Bulletin, Sioux Falls, which we must pass on. Here it is: "Some time ago a father had received word that his son, a brilliant lad, had been killed in action. Turning to his pastor, he cried in desperation, 'Tell me, sir, where was God when my son was killed?' 'My friend,' replied the pastor, 'God was just where He was when His own Son was killed!' "

South Dakota Supplement

"By All Means" – Television

By PAUL G. KIEHL

More than 10,000 miles, mostly on foot, were traveled by the Apostle Paul in preaching Christ Crucified to the world of his day. No effort was too tiring, no city too distant, no cost too great, to bring the message of salvation to others. Behind it all was a determination that urged Paul on to use every possible means to preach the Gospel of Christ. We can learn from Paul, who writes, "I am made all things to all men, that I might *by all means* save some," 1 Cor. 9:22.



C. B. S. PHOTO

All of us have heard about television, but we may never have considered it as already here to serve us. Television is in operation both in Europe and in the United States. Of the 7,000 television sets in the United States, some 5,000 are in the New York area, 1,000 are in and around Chicago, 1,000 in Los Angeles, and 500 in the Schenectady vicinity. R. C. A. estimates that within 18 months after the manufacture of the combination television and frequency-modulation radio is resumed, there will be 750,000 sets in the United States, with a total of 25,000,000 within ten years, ranging in price from $75 to $125.

At present nine telecasting stations are in operation in the United States, located in five major cities. New York has three stations, Chicago two, Philadelphia and Schenectady one each, Los Angeles two. To date, more than 70 commercial applications have been filed with the F. C. C. In New York set owners can get programs seven nights a week. Television's first and only network boasts at least one weekly program, relayed by R. C. A. — New York to General Electric in Schenectady and Philco in Philadelphia. Predictions are that within five years after the close of the war, television will have been established in 19 States, enabling it to reach some 70,000,000 people.

During the three-year period previous to the war (1936—39), Great Britain outstripped the rest of the world in television. New apartment houses had television "centrally built in." All one needed to do was to plug in the set in the proper wall socket, like any radio set. The Odeon Theater in London reproduced sport scenes before the war on an 18-foot screen. However, two large theaters in New York, the Roxy and the Paramount, are now making plans for the installation of large television-screen equipment.

The size of our country has been a definite handicap to the development of television, since reception is limited to the area falling within the horizon of the transmission antenna. However, with the development of a co-axial cable — a double cable in concentric arrangement suitable for television transmission — it will be possible to overcome space and wave-length limitations by co-axial networks, a number of which are already in operation (a total of 400 miles). The cost for a co-axial cable is about $5,000 per mile, which would make for a total cost of $120,000,000 to link the present N. B. C. network of some 24,000 miles for television broadcasting.

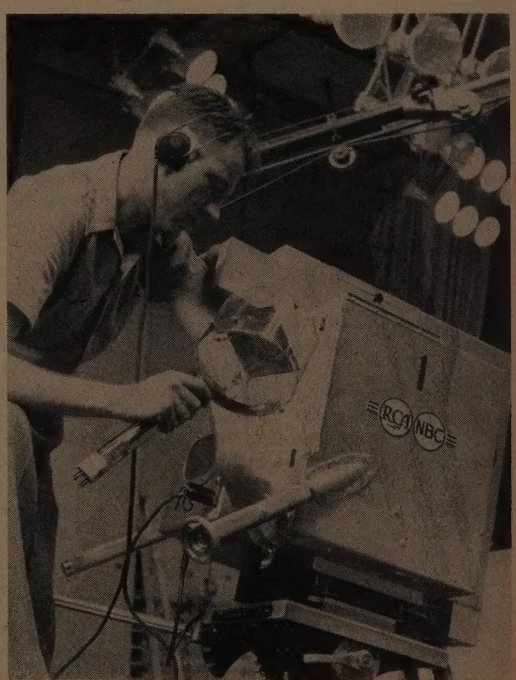
Our Lutheran Church has been leading in education in the past, our Church can lead again if we are on our toes. We have been active in radio mission work for the past twenty years. We have our own radio station in KFUO at St. Louis. Our pastors are broadcasting from local stations from one end of the country to the other. The Lutheran Hour, now in its twelfth season, is bringing Christ to the nations on an ever-growing scale. We are leading the way in the use of the motion picture. "The Power of God" was the first religious-feature film professionally produced by any Protestant Church. Although a good beginning has been made in our Circuit Plan for Visual Education, the potential still lies untouched. Television presents the Church with a new teaching tool for doing its God-assigned work of preaching the Gospel to all nations.

In the use of the radio and the motion picture the Church is far behind. With television it still has the opportunity to get in on the ground floor — provided we begin now to plan and work. Since the broadcasting of television will largely rely on film — motion pictures or slides — the development of what we now include in visual instruction can go hand in hand with television. All we need do is to broaden our horizon to include television in our visual-instruction program.

The best time for the Church to get in on television is now when everything is new and everybody is looking for suitable televised programs. If the Church can offer religious education programs to television networks, it should not prove too difficult to get this privilege and secure choice broadcasting hours. But the Church must be able to back up this offer with suitable materials for televised broadcasting. This means the production of films and slides on Bible stories, on doctrinal subjects, on Christian-life subjects. Such a production program will cost money. So does radio broadcasting, so does printed material, but it can be done if we have the vision and the determination.

Now is the time to build for the future. The Church has often come in last in the race for using the best means to reach people — and then has criticized their misuse by commercial agencies. It will be different with television — if the Church gets to work now. We answer with the words of the Apostle Paul, "By all means" (1 Cor. 9:22) — television.

(Sources for statistical data: *Film News*, Vol. V, No. 10, December, 1944, pp. 3, 4. *Business Screen*, No. 8, 1944, p. 18.)



The Latest Wonder of Science

The electronic eye of television known as the iconoscope is being placed into the television camera

C. B. S. PHOTO

"To Calvary"

Once more we go to Calvary
In spirit there to see
Our Savior dying on the Cross
In bitter agony.

His hands and feet are pierced with nails.
His head with thorns is crowned,
Blood oozing forth from every pore,
While scoffers Him surround.

Encompassed by an angry mob
That curse and swear and rave
And shout: "Though others He has helped,
Himself He cannot save."

"Father, into Thy loving hands
My spirit I commend,"
And after having said these words
His woe and sufferings end.

All nature shakes, the rocks are rent,
And many Saints arise,
The Temple's veil in sunder breaks,
When Christ, our Savior, dies.

Peoria, Ill. CARL G. KOCH

A Message from Concordia Seminary, St. Louis

By LOUIS J. SIECK, D. D., President

This year Concordia Seminary, Saint Louis, is beginning an expansion of its student field-work program on the basis of a plan which was heartily approved by the College of Presidents at its recent meeting in St. Louis.

There are a number of reasons why this new program is necessary. Careful observation has shown that the present one-year compulsory vicarage does not provide sufficiently varied experience for a large percentage of our students. In many cases the field work of our students during this vicarage year has been limited to only a small part of the larger area in which they should gain practical experience. Some spend the year chiefly as teachers in parochial schools, others as institutional workers, and still others chiefly as canvassers and explorers of new mission territories. While no one will deny that these are important fields of church activity, yet no student's field work ought to be thus circumscribed by force of circumstances.

Because of the many demands made upon the ministry in our day and the complex nature of the average minister's work, it is of the utmost importance that our students be given every opportunity to obtain all the practical experience possible under competent supervision during their preparatory years. It is well known how medical students, for example, are held to a strict training as externs and interns before they are permitted to enter upon the actual practice of their profession. We believe that it is even more important that the future pastors of Christ's flock get the best possible training for their exalted work before they are placed in charge of congregations of immortal souls. Every theological student should be given the chance to gain experience in all the various phases of ministerial work. He should have practice in preaching before congregations, teaching in the day school and Sunday school and Bible class, visiting the sick, making missionary calls, observing and directing the work of the day school, the Sunday school, the church societies, doing institutional work, canvassing, youth work, conducting summer school, vacation Bible school, etc. All of this should be under careful guidance, so that mistakes can be corrected, the proper attitudes gained, and a love for the work through personal contact with people engendered.

To this end the Faculty of Concordia Seminary, St. Louis, has arranged a field-work program, in which each student, in addition to his vicarage year (long-term field work), will be required to devote a certain number of hours weekly during the school year to field work in the area of Greater St. Louis as well as a definite part of the time formerly spent in summer vacations. This summertime field work (short-term field work) is to be done away from St. Louis (except for those assigned to that area) and, if possible and feasible, in the respective student's home area.

This short-term field work is to be inaugurated in the coming summer months. Students will be available for service in our congregations and missions for a period of approximately eight weeks between the middle of July to the end of September. We anticipate the ready co-operation of our pastors and congregations for the successful carrying out of this program, for we believe that our people will be as anxious to take advantage of the service thus offered as are the members of other church groups in our country in which a similar field-work program has long been in force.

For the immediate execution of our short-term field-work program during the coming summer, the following points may be considered. Approximately three hundred students of our Seminary will be available. Individual congregations, groups of congregations in a given area, smaller conference districts, mission boards, and mission societies may employ them. Pastors desiring to use a student in a field-work project will receive a manual on *The Supervision of Student Field Work.* This manual will present all the details of our plan and indicate also the objectives which we have in mind for the practical training of our students.

In view of the many opportunities that confront our Church today in extending the ministry of the Gospel to the unchurched, in view of the disturbed conditions due to the war, the movement of workers from place to place, the disrupted homes, troubled hearts, and in view of the urgent call that comes to all of us to be about our Father's business while it is day, before the night cometh when no man can work, we respectfully suggest to our congregations everywhere seriously to consider the opportunities to gain immortal souls for Christ in their respective areas and to make their arrangements at the earliest possible time to employ one or more of our students to assist their pastors during the coming summer. Prompt action is imperative, so as to be assured of a student while available, for the number of students that can be sent out is less than ten per cent of the total number of our congregations and mission stations. It stands to reason that those who come first will be served first.

We shall shortly send out to all pastors a prospectus of our field-work program, but in the meantime all those interested may address their communications to: The Field Work Office, Concordia Seminary, 801 De Mun Ave., St. Louis 5, Mo.

May the Lord of the Church, whom we serve, bestow His divine blessing upon this effort, and may He fill the hearts of all His people with a deep hunger for souls, so that by our consecrated and concerted effort in behalf of His kingdom many thousands may be saved as brands from the burning. The present Lenten Season, in which we again meditate upon all that our Lord suffered for our sins and for the sins of the whole world, urges us all most forcefully to be witnesses to our Savior, in word and deed, to the end that men may believe in Him and find the rest and peace for their souls which He alone can bestow!

For Christ and Country – Items of Interest from Many War Areas

Reader on Far Pacific

I have had in mind for several weeks to write to the WITNESS. While I have the time, I shall write a few lines this evening from the far Pacific. I consider myself very fortunate in getting your paper. If there is ever a great need for such a fine spiritual paper, it is over here. Often we boys don't get such articles to read. I have my mother to thank in many ways, also the fact that we have you to send it to us month by month. Many times I have read articles over twice in the WITNESS. I love the little prayers you put on the cover. Prayer does wonders to keep us going day after day. I know I can't thank God enough, for in times of danger boys have told me, "I never prayed in my life. But I am sure I will pray from now on." That is one good thing of war. (But why does it have to be in time of war?) I like to let the WITNESS lie around. It pleases me to see the boys pick it up and read it.

HAROLD A. SMITH

Soldier Visits Our India Mission

We saw so much on our furlough that I hardly know where to start. Altogether we saw eight missionaries, including Rev. Steinhoff. Our first stop was at Ambur. On Easter morning we visited one church service at which Rev. Kretzmann installed a native pastor in the second of his two congregations. The service was in Tamil, the language of the natives. Mrs. Kretzmann helped us to find the English words to some of the hymns, but most of them were Tamil in both words and music. We visited another service that morning, at which the new preacher (Rev. John) preached. In the afternoon Rev. Manz, who lives near the Kretzmanns, conducted an ordination service for another Indian preacher. I think that there are now seven native preachers around Ambur. In fact, these preachers are in charge of all of the congregations now. The missionaries still help them when they need it, and they have quite a bit of work in connection with their schools and teacher and preacher colleges. The way they are organized now there should be some new preachers ready to be ordained almost every year.

A large part of the mission work is done through the schools. The parents of the children who attend these schools are usually Mohammedans or Hindus. They are asked to sign an agreement that they do not object to the religion which you get with the regular course.

The children whose homes are far away board at the school. Both the schoolrooms and the boarding houses are nearly bare of furniture. Indians don't need much in that line. The object of the schools is

to give them a little education, so that it will be easier for them to learn the Christian instructions, which is the most important part of any education. They don't try to change their living habits, because they probably couldn't keep it up in later life anyway. Each pupil in the boarding school brings a mat and a plate. That saves the cost of a bed, a chair, and a lot of eating equipment. There is a high wall around the grounds of the girls' boarding house.

The Mission Board pays the tuition for some of the children who come from very poor families or who have no people. Those who are intelligent enough may go to school until they qualify as teachers for the lower grades. Then, if they take extra training in religion, they may become assistant and full-time instructors in religion. After a few years they may begin the college course for preachers. By alternating their teaching and school attendance they eventually become well-trained and experienced preachers.

More next time. LLOYD NEIMAN

Echo of Battle for Saipan

Saipan, Marianas Islands — (Delayed). — There wasn't an organ or even a piano when Lieutenant Commander O. David Herrmann, USN (ChC), of Omaha, Nebr., held church services here today.

The singing was decidedly off key.

With the noise of shells sometimes muffling his voice, but never silencing it, Chaplain Herrmann urged marines to seek the comradeship of God. Pointing out that war is not the will of God, but the result of the inhumanities of man, he told them to make some good come out of the evils of war.

Chaplain Herrmann told the marines that when they returned home, "Your family will be dearer, you'll be kinder, and you'll be closer to God."

Bareheaded, the Navy chaplain — a massive, but friendly man — was dressed in dungarees with the sleeves rolled up.

A small clearing in a jungle thicket served as his church, sunshine filtered through the trees above his pulpit, and slender brown and blue lizards darted around the jagged coral pews.

The pulpit was a board fastened between two trees, with a small cross in the center.

SGT. A. D. HAWKINS
Marine Corps Combat Correspondent

Contact Key Pastor Serves Wounded

The boy whom I communed this afternoon was given up by the doctors, having been shot in the abdomen, severing his spinal column and necessitating the removal of a kidney. I gave him the wine through a straw, and the wafer was the only thing he kept on his stomach since he was brought over on the hospital ship *St. Olaf*. I'll never forget the look of pain in his face and joy in his eyes as he motioned to me to shake his hands as I was leaving. Since that time I've been visiting him regularly and watching him get well little by little. Two days before Christmas he was taken off the "critically ill" list, and now he is ready to be transferred to another hospital nearer home. I like to think that I helped just a little in giving him new hope and a desire to live.

A. W. LEHENBAUER
Contact Key Pastor
Charleston, S. C.

One Regret

(The following is a letter which came from one of the members of our True Light Chinese Mission, New York City. He wrote it from "somewhere in France"):

. . . You have no doubt heard the expression "There are no atheists in foxholes." Well, Pastor, believe me, it's true. No one who has ever crouched in some hole in the ground or under some flimsy man-made shelter while death and destruction screamed down from the skies and the earth trembled and shook with thunder could ever forget his God.

The last time I was under shellfire I was caught away from my foxhole; so I ducked under the nearest vehicle. I have called upon my Savior many times in the past, but never before with such fervor. The shelling lasted about 25 prayers long. I said a fresh prayer each time a shell screeched in my direction — not so much because I was afraid God might forget me, but I did not want to forget Him. After what seemed to be an eternity had passed and all was quiet again, I came out from under that vehicle even more grateful to Him than I had ever been in the past. In my prayers to Christ I asked Him to keep my faith in Him strong and to always remember His mercy in the valley of shadows, even after this war is over. My one regret is that in civilian life I was just a wee mite too busy for Him.

JAMES LOW

The Impregnable Rock

We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential, social, moral, and religious ordinances.

We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story.

We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of goings on today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon THE IMPREGNABLE ROCK OF HOLY SCRIPTURE.

Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of men.

Winston Churchill, Prime Minister of England, quoted by R. G. Le Tourneau in *Now*, May 5, 1944. Submitted by REV. F. J. MUHLHAUSER, Maplewood, N. J.

SIN is a cancer in the blood stream of the world, and it must have a blood remedy — the Cross of Christ.

More Students for Our Teachers' Colleges

The January 1945 *News Service* of Synod's Board for Parish Education reports under "Teacher Outlook for 1945":

All indications are that we shall have the worst teacher shortage we have ever experienced. Teacher candidates in temporary positions, and subject to regular call, have practically disappeared. Teacher graduates up to the beginning of August will be less than 20 for both River Forest and Seward (the teacher-training enrollments are too low), plus 10 girl graduates. Our calls for emergency teachers during the past two years have netted us very few persons. The only source of a more substantial supply seems to be theological two-year students, vicars, and possibly graduates. But it is very doubtful that we shall have enough of them.

Even in 1944 too many congregations had to resort to stopgap methods to keep their schools functioning. On this point the Board's publication states under "Teacher Placement in 1944":

During the calendar year 1944 approximately 260 new teachers were placed in our schools, 183 men and 77 women. This number does not include approximately 130 transfers of regular male teachers. Sixty-four of the 183 men were teacher candidates, regularly called and installed (two from the Wisconsin Synod); 44 were regular male teachers, gained or regained for the schools and installed (six from the Wisconsin Synod and several others colloquized; the others from our Synod); and the remaining 75 men were students and vicars.

A study of these two statements of the synodical Board reveals that Synod is scraping the bottom of the barrel of its teacher supply. Less than 25 per cent of the vacancies in our Christian schools in 1944 were filled by male graduates of our teachers' colleges at River Forest and at Seward. In 1945 the men graduating from the two colleges will number less than twenty.

This deplorable situation calls above all for true repentance. What the few years of the "depression" may have made a regrettable necessity was permitted in too many congregations to settle into a permanent condition. Well-trained teacher graduates were temporarily employed, hired by the year, or even by the school term at inadequate salaries. The difficulties and discouragements that befell many such teachers were enough to turn them against the office of a Lutheran teacher. In many congregations a good beginning has been made to do away with such dishearteningly low salaries, but the task of proper salary adjustments for those entrusted with the Christian training of our children is still far from completed. Especially where students from the teachers' colleges and from the theological seminaries are employed for one year, salary schedules should be set at a figure that is in harmony with the higher incomes of our people and that reflects at least in a measure the importance of the Christian education of the children of the congregation.

For the immediate future the stopgap methods employed with some success in 1944 will have to be continued. Consecrated men and women must be asked and sought who may be able and willing to fill teaching positions in our schools. Some of these may want and need a refresher course during the summer at River Forest or Seward. No school must be allowed to suffer a long vacancy. A school without a teacher ceases to be a school. The

theological seminaries will have to continue to supply a large number of students who will teach for one or more years. This necessity may prove a blessing for our Church. If these students learn to appreciate and love our Christian schools, they will later, as pastors, be all the more able to teach and lead their people to a proper understanding and evaluation of Christian education and training.

But the real goal of our Christian people must be to get the largest possible enrollment for our teachers' colleges. Surely among the thousands of children to be confirmed this year there is a large number of pious and consecrated boys and girls who will be found willing to lead little children to Jesus. Our Christian school system is showing remarkable vitality. It is now also reaching upward into the field of high school education. As far as men can judge, the Lutheran teacher has a promising future. Let pastors, teachers, and parents give serious thought to enrolling a large number of the members of this year's confirmation classes in our teachers' colleges at River Forest and Seward.

Napoleon, Ohio GEO. MAASSEL

The Union Committee Issues a Plea

At Saginaw, Synod instructed its Committee on Doctrinal Unity to make the Doctrinal Affirmation of the Missouri Synod and of the American Lutheran Church accessible to all members, to pastors, to teachers, and to congregations "in order that all members of our Synod everywhere may have an opportunity to study the document carefully and be ready for a final vote in the convention of 1947." *Proceedings*, p. 250. This instruction having been complied with, Synod now expects pastors, teachers, and congregations to study this document carefully.

It is this implied direction of Synod which the Committee would earnestly commend to the attention of all members. Pastors and teachers should make the Affirmation a subject of their private study and should devote ample time to its discussion at their conferences. The congregations should be told about the importance of the Affirmation and be led in a study of its content. This document lends itself well for Bible class discussions, for lectures in voters' meetings, and in societies. An excellent series of sermons can be based on the document, much as our good sermonizers a generation ago used the Catechism as a basis for a series of doctrinal sermons. The history and purpose of the Affirmation immediately challenge the interest and attention of the people. Such a study will be an excellent review of the doctrines of Holy Writ as confessed by our Church. In this manner the members of Synod will be prepared for a final vote at the next convention.

Synod also earnestly recommends the continuation of intersynodical conferences, preferably on the basis of the one document, the Affirmation. The Union Committee begs leave to emphasize two points in regard to intersynodical meetings. In the first place, the Committee directs attention to Synod's advice given at Fort Wayne, that pastors of both church bodies be encouraged to meet in smaller circles — and as often as possible. In small groups the discussion becomes more profitable, because everyone present is encouraged to utter his misgivings, if there are any, to seek information, and to voice his approval. If anywhere, the smaller groups are the places where prejudices can be removed and true unity can be developed.

The other point which the Committee would recommend is the holding of such intersynodical meetings this coming spring, since the periods between conventions is short and passes by quickly. The Committee will consider it a favor to receive advance information of such meetings and a report in detail on the proceedings. Such reports would constitute an excellent survey and supply valuable information for Synod and its Committee.

All members of Synod, pastors, teachers, congregations, and conferences of pastors and of teachers are cordially asked to support the work of the Committee by submitting reactions to the Doctrinal Affirmation, approval or disapproval, useful suggestions, and helpful advice.

The Committee is now enlarged to consist of three professors, three pastors in office, and two laymen. President Behnken has appointed the following personnel of the Committee: Dr. W. Arndt, Dr. J. H. C. Fritz, both professors at Concordia Seminary, St. Louis, Prof. W. A. Baepler, of Concordia Seminary, Springfield, Ill., Pastor F. H. Brunn, Rockford, Ill., Pastor W. H. Jurgens, Paullina, Iowa, Pastor Geo. J. Meyer, Bristol, Conn., Mr. Herbert W. Knopp, Nashville, Tenn., Mr. John C. Wegner, Kirkwood, Mo.

Dr. W. Arndt, who has served the Committee as chairman since 1935, was re-elected to that position. The writer of these lines, who also has served the Committee since 1935, was re-elected secretary. Dr. Fritz was appointed to the Committee in 1943 to succeed Dr. Th. Engelder, who tendered his resignation. The other members of the Committee are serving their first term. F. H. BRUNN

Open Communion Versus Close Communion

Open Communion is practiced by many Protestant churches. They admit anybody to the Lord's Supper who claims to be a Christian, no matter whether or not all guests at the Lord's Table subscribe to the same confession. Close Communion is practiced by those churches which insist that the Lord's Supper is the closest tie uniting all participants in one and the same faith.

A little incident may serve to illustrate how Open and Close Communion work out.

One Saturday afternoon a middle-aged woman called at a Lutheran pastor's study and said: "Pastor, I was told that Holy Communion will be celebrated tomorrow in your service. I would love to take part." "I am happy to meet you," the pastor replied. "Kindly take a seat. You are a newcomer in town, are you not?" "Oh, no! I have been living here for years." "Is this the first time you wish to go to the Lord's Table in this city?" the pastor continued. "Indeed not!" was the answer. "I have communed in a number of different Christian churches." Hereupon the pastor informed her: "You surely know that not all churches are in full agreement concerning Holy Communion. It's a fact, sorry but true. We Lutherans believe in the real presence of Christ in the Sacrament, in other words, we believe that in, with, and under the visible elements Christ gives us His true body and blood for the forgiveness of our sins and the strengthening of our faith." "Pardon me," the visitor protested, "that is impossible, and I do not accept it. I go to Holy Communion to prove my love to Christ."

"Certainly," the pastor replied, "we have every reason to love our Savior and to make a public confession of our loyalty to Him. But if we really love Christ, we will surely believe Him. Now permit me to explain to you the words of institution and furthermore tell you what the Apostle St. Paul says in his First Epistle to the Corinthians about this Sacrament and how Christians must partake of it. He certainly is very clear and positive in his inspired statements. Kindly listen!" And then the pastor explained the passages referred to. But what was the reaction?

"No, I will not accept that interpretation," the visitor answered. "That is asking too much. And I think you Lutherans are rather bigoted for refusing Communion to those who do not agree with you." "But, my dear lady," the pastor replied, "who spoke about refusing? I am just trying to convince you of the truth of the Bible teachings." "I see your point," the lady answered, rising to leave. "You are insisting that all must share the same conviction. I take that as refusal because I will not accept your Church's confession concerning the Sacrament." — The lady was deeply offended because the Lutheran Church practices Close Communion.

She preferred Open Communion.

Yonkers, N. Y. A. v. SCHLICHTEN

The Cross

Cynosure of the Ages,
Cross of Calvary,
Hope of saints and sages,
Two limbs of an upright tree,
Threefold name of the Victim,
Hebrew, Latin, and Greek,
Both Lamb of God and High Priest,
Peace with God to seek.
Howl of the fanatic priesthood,
Barabbas to free —
Christ given over to torment,
Thorn-crowned Innocency.

Yet from His lips: "Forgive them,
They know not what they do."
To a murderer forgiven:
"In My Kingdom, today I shall see you."
Deep darkness as God seemed to vanish —
In anguish of soul He cries:
"Eli, Eli, lama sabachthani,"
"My God, My God, Why art Thou not nigh?"
Triumph call of the Victor:
"It is finished!" Redemption is won!
Triumph of earth and heaven,
Rejoicing in His heavenly home.

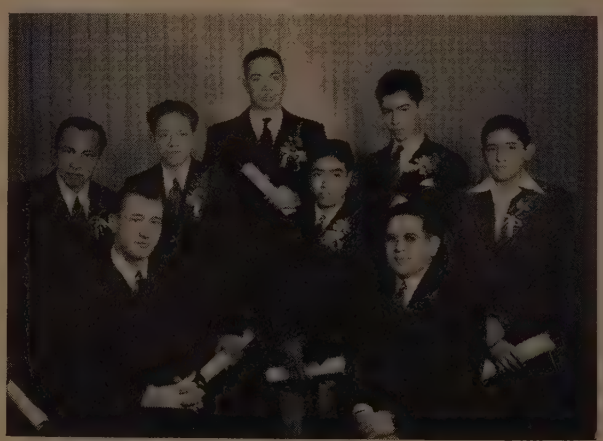
To men what a sight of distraction,
To God what a symbol of love,
For the first Paradise was reclaimed here,
By the Gift of the Giver above.

WALTHER J. WEFEL

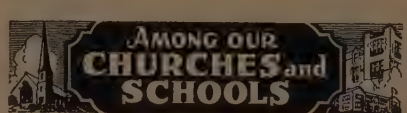
From a Pocket Notebook

The story of the discovery of Noah's Ark on Mount Ararat, placed into circulation about 100 years ago, is still making the rounds. In the new version some aviators flying over Ararat saw it. Our faith requires no such "evidence." . . . The effort of Presbyterians who are busy collecting $500,000 to improve their college in Huron, S. Dak., causes the editor of the *South Dakota Supplement* to ask whether our folks in that State should be satisfied with the (Wisconsin Synod's) Academy at Mobridge. . . . At Wenatchee, Wash., a young man had written out a check for $100 before the special Peace Thankoffering service. When Pastor E. J. A. Probst had conducted his service, the young man made his check $250. . . . From Iceland we get, once a week, the official Lutheran paper, *Kirkjubladid.* The latest issue shows the pictures of all the Lutheran choirs on the island. . . . For the first time we see *"My Church Among the Cherokees,"* published by the United Danish Church at Blair, Nebr. This church is spending $35,000 for a new children's home at Oaks, Okla. . . . In New York City, Mohammedans are advertising a lecture on "The Way of Life in Islam." When our boys come back from India and the Near East, they will be able to tell us some details about "The Way of Life in Islam." . . . Some Annotated New Testaments are circulating which instill doubts about the Sacraments and the way of salvation. One of our Decatur readers found one of these Annotated Acts of the Apostles in a Lutheran Bible class library. . . . Congregational preacher in Tacoma, Wash., closes his greetings to his people with the appeal: "Pray with the Savior, 'Deliver us from evil.'" But our Lord did not pray the Lord's Prayer; He taught us to pray it. . . . When the Jehovah Sunday School in Chicago was told by the superintendent, F. H. Rogner, that the church was behind in its budget, the senior class of eight children and their teacher decided to do something about it. On Christmas Eve the teacher handed the pastor a $100 bill. . . . Bethel Church, in Chicago, recently celebrated its golden jubilee. There were eleven guest preachers, and a camera enthusiast of Bethel Church snapped every one in the pulpit or at the altar, and a memorial folder shows the result in halftones. . . . "Speaking of the memorial or funeral service, Dr. Sylvester (pastor of Pilgrim Congregational Church, St. Louis) urges that it be made brief as possible. 'Familiar hymns,' he said, 'should not be played. We should have the quiet music of Bach, an impersonal type of music, so as not to work on the emotions of the family. Certainly we should stop the sentimental and sloppy hymns of the Gospel type that are frequently sung.'" . . . At Crystal Lake, Ill., Principal Walter Voigt, of Immanuel Lutheran School, gave out the coin folders for Peace Thankoffering. Two days later, Shirley Timm, a first grader, returned hers with $4.00 in dimes, money she had saved from birthday and Christmas presents. . . . Probably the most complete congregational charter and by-laws are those of Johannes Church, at Decatur, Ill. Anybody working on a constitution will be glad to send fifty cents to Pastor Wegehaupt for a copy. . . . The Swabian Synod, with headquarters at Middle Lake, Saskatchewan, issues its official paper with the notable statement of policy: *"Wann irgendohner vun unser Leser net gleigt was mer schreiwen, so gebben mer a Dreck drum."* . . . Walther Leaguers in the Midsouth District (Arkansas), had its dues to headquarters paid in full and in advance last November. Only those who have labored in areas in which our Church is sparsely represented can realize how much of loyal and consistent endeavor is reflected in such united effort. . . . Illustrating Rome's influence on the course of history: Bus drivers of Calumet City, desiring to make life less complicated for the devout from neighboring Hammond, have renamed 155th Street in Calumet City, on which St. Andrew's peddles shares in the Kingdom, "Bingo Street." (Edward Gade, Jr.) . . . Pastors in this area continue to receive letters from Lutheran readers of the series of Catholic ads on doctrine. Pastor Herman A. Etzold, of Belleville, Ill., writes: "Please add my humble voice to the voices of those who are clamoring that the Lutheran Church needs an Office of Defense against pernicious rumors, malicious lies, and public misconceptions. It's the little foxes (Song of Songs 2:15) that ruin the vineyard; the big ones can usually be managed by the fence." . . . In one of his syndicated articles, Angelo Patri lately wrote: "We must make an effort to train and educate every last child in the land to make good for the fine lads we are losing in the war." . . . We close this column with a deep salaam to St. Thomas Church in Detroit, which upon the retirement of its pastor, the Reverend Otto Steffen, at age 71, voted him a monthly pension of $100 for life.

G.



Confirmation Class in Mexico City



Confirmation in Mexico City

This class of six young men was confirmed Dec. 17, 1944. The Rev. C. A. Lazos began instructing several of this group in late 1943. Upon my arrival in Mexico City, May, 1944, I continued the classes until the date of confirmation. All six desire to study for the Lutheran ministry in our proposed preparatory school and seminary in Mexico City. However, since some of them lack the necessary secular education, they may prove more capable as native catechists or colporteurs. In fact, three of the group pictured and one other are now receiving another course in the Catechism. What they have learned they then teach in the homes of prospects. This is one way by which we hope to solve the problem of native workers in Mexico.

The group from left to right: Alvaro Lopez, the Rev. B. J. Pankow, Jose Puerto, Alfonso Segura, Russell Martinez, Gonzalo Esparza, the Rev. C. A. Lazos, Hector Lazos. Additional information on the group: Alvaro Lopez is a cousin of the Rev. C. A. Lazos, and prior to coming to Mexico City served as lay preacher in the Church of the Nazarene in Southern Mexico. He came to Mexico City for the purpose of learning our doctrines. Jose Puerto was brought to Mexico City by Pastor Lazos from Southern Mexico. Rusell Martinez is an Aztec Indian boy from a near-by Indian village attending high school in Mexico City. Gonzalo Esparza is the son of a government post-office inspector. Hector Lazos is the son of the Rev. C. A. Lazos.

Mexico City B. J. PANKOW

Under the Southern Cross

In Buenos Aires, Argentina, in the presence of hundreds of Missouri Synod Lutherans, ground was broken on Nov. 12, 1944, for the new Concordia Seminary, on a seven-acre plot, about 35 minutes by electric suburban railroad from the center of the capital. President S. H. Beckmann officiated. He was assisted by the Rev. G. O. Kramer. Prof. F. Lange of Concordia College, Crespo, preached the sermon. President A. Lehenbauer, speaking in Spanish, explained the meaning of the

name *Seminario Concordia de Teologia Luterana de Buenos Aires.* We hope that by the time this appears in print Synod's Board of Directors will have approved our plans for a group of modern buildings, so that building operations can begin without delay. In the meantime the seminary is housed in the neighborhood in temporary quarters.

On Nov. 19, 1944, our first class of graduates received their diplomas in a solemn service held in St. Paul's Church in Belgrano, a borough of Buenos Aires. Five of the six graduates were former teachers of our Church. On this occasion we heard for the first time in a well-attended public service the complete Spanish liturgy, which follows exactly the form in our *Lutheran Hymnal* of 1941. The main part of the service was held in Spanish. However, out of consideration for the older members the second part was in German, President Lehenbauer explaining the Latin class motto: "We preach Christ, and Him crucified." The text of the Spanish diplomas is printed against a background of the *Cristo de los Andes,* a figure of Christ that appears also in the seal of the Argentine District and of our Seminary, the Concordia of Spanish America.

FERNANDO HOEHN

Letters from Readers

COLORED CHOIR

The picture recently published of my colored soldier choir at this Post identified the group as at Cullman, Ala., instead of at this Field.

We do appreciate the publicity given our work here, and I am sure our colored men will share that appreciation.

HENRY H. WILHELMS,
Chaplain (Capt.), U. S. A.

Courtland, Ala.

JUST COMMON SENSE

Dean Inge's diatribe against Luther is probably only the forerunner of more aspersions which his detractors will try to add to the list in future years.

Luther is tagged by some as an apostate from "true religion" but also as the foe of the nineteenth-century liberal state and the democratic processes.

The February issue of the *Iowa Clubwoman,* circulated among 30,000 members, lists twenty-five current volumes appraising the life work of individuals who have made outstanding contributions to freedom: economic, political, and ecclesiastical. The sole religious leader featured is Martin Luther, and his interpreter to these possible thousands of readers is, of all things, Abram Lipsky, whose exotic book *Germany's Angry Man* is the only one listed.

When the Van Loons, Rex Stouts, Lipskys, and Inges become the spokesmen for Luther and our blessed Lutheran Church, surely we are being "shoved around," as your editorial expressed it.

Joining in a Lutheran publicity effort aimed at silencing error and rebuking the gainsayers would not seem to involve the matter of doctrine and practice; rather Christian common sense.

Logan, Iowa WILLIAM KEAY

"SOME OF US DON'T"

Recently the U. P. quoted the Secretary of Labor thus: "The unprecedented number of 58,000,000 workers in this country have lost only .008 of 1 per cent of their working time in strikes in keeping with labor's no-strike pledge. Despite this small amount of time lost, that is still too much, but the no-strike pledge is something like the Ten Commandments — we should keep all — but some of us don't." — Something might be said here about the "small amount of time lost" compared with the very large amount of essential materials lost to the war effort. Or, just what did she and her boss do about strikes except where strikers represented little political strength? But the lady really lays herself wide open in her lack of religious knowledge when she says, "We should all keep all (Commandments), but some of us don't." — So only some of us don't! Isn't that what most people think? And aren't they usually thinking of the other fellow? Let's see what the Word of God, the true standard of judgment, says. Lev. 19:2: "Ye shall be holy" (without sin). Matt. 5:48: "Be ye therefore perfect." Again, Eccl. 7:20: "There is not a just man upon earth that doeth good and sinneth not." Now, where do the madame and you and I get off?

Gardnerville, Nev. PAUL H. FELTEN

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. J. Holstein (d. Dec. 4, 1944) was born Jan. 3, 1871, in Lieth, Germany. At the age of eighteen he came to Cleveland, Ohio. At the suggestion of the Rev. John Wefel he entered the Springfield Seminary in 1890, taught school in Trinity, Detroit, in 1892, served as student vicar in Nokomis, Ill., in 1893, and was graduated in 1896. He served Sebeka and other congregations in Minnesota, which he organized, until 1898; in Martinsburg, Nebr., until 1912; and Plainview, Nebr., until 1942. In all his charges he also taught in the Christian day school. Retirement from his charge in 1942 did not mean that he retired from the ministry of the Gospel. He continued to serve, assisting at Holy Communion, preaching, and visiting the sick in hospitals, whenever called upon. In the old Nebraska District he served as Visitor, in Northern Nebraska as Vice-President, as chairman of the North-Central Conference for many years. On Aug. 26, 1896, he married Martha Petz of Detroit. Of their six children five survive him, among them the Revs. Erich and Sylvester Holstein. At the funeral in Norfolk, where he had made his home since his retirement on Dec. 8, the Rev. H. A. Hilpert preached the sermon on Ps. 73. On the afternoon of the same day another service was conducted at Plainview, at which his successor, the Rev. Theo. Stolp, preached and also read the committal service, and the undersigned, representing District President Homann, spoke in the name of the District and of the Conference.

THEO. HARMS

The Rev. H. C. Sauer (d. Dec. 11, 1944) was born Nov. 10, 1872, in Mobile, Ala. His father was the Rev. H. G. Sauer, who in 1875 became the associate of Dr. W. Sihler in St. Paul's, Fort Wayne. Here the deceased spent his boyhood days. He attended Concordia College there and graduated from St. Louis in 1893. He was ordained July 30, 1893, in St. John's Church, Chicago, by the Rev. Henry Succop, his uncle, where he served as assistant pastor. On Dec. 15, 1895, he became the pastor of the newly organized St. Luke's Church, Cleveland. In 1898 he married Frida L. Hanser, who preceded him into the heavenly mansions by three years. This union was blessed with four children. His fiftieth anniversary in the ministry was celebrated on July 25, 1943. In October, 1944, he was taken to the Lutheran Hospital, where he fell asleep at the age of 72. On Dec. 13, 1944, exactly 49 years after his arrival in Cleveland, he was laid to rest in the Lutheran Cemetery. The funeral service was held in St. Luke's Church. Vice-President J. H. Meyer of the Central District spoke words of comfort to congregation and family on Matt. 25:21, and the Rev. Oscar C. Klemp spoke on behalf of the Cleveland Pastoral Conference on the words of Jesus: "Lazarus, our friend, sleepeth." The undersigned read the obituary and the committal service.

G. R. NAUMANN

The Rev. Karl A. Guenther (d. Feb. 6, 1945) was born aboard ship in New York harbor on Apr. 5, 1892. His parents, William and Fredericke (Spieker) Guenther, settled near Centerville, Mich. He studied at Fort Wayne and was graduated from St. Louis in 1915. His first call took him to Argentina, where he served a group of 36 mission stations for a period of six years. Returning to the States, he was pastor of St. Paul's Church near Grant Park, Ill., from 1921 to 1945. For an entire year prior to his departure he was incapacitated. His congregation would not accept a resignation, being satisfied to be served by a supply pastor.

The funeral was held on Feb. 8. The Rev. R. L. Geffert delivered the sermon, while the undersigned conducted the order of service. Short addresses were delivered by the Revs. P. Clausen, C. Haller, and A. A. Brauer. The body was laid to rest in the cemetery of the congregation.

The departed is survived by his widow, Clarisse, nee Roos, two daughters, two sons, William and Carlyle, both of whom are serving on the European battle front, two sisters and two brothers.

C. ADAM

DEATH NOTICE

Pastor Otto Heerwagen, Hinsdale, Ill., died Jan. 24, 1945. Interment took place Jan. 27. REV. J. H. MUELLER

The Rev. Herbert Louis P. Brammeier of Yankton, S. Dak., died Feb. 13, 1945. Burial Feb. 16, 1945. OTTO A. PINNT

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Proceedings of the Thirty-Eighth Convention of the Synodical Conference of North America Assembled at Cleveland, Ohio, August 1—4, 1944. Concordia Publishing House, Saint Louis, Mo. 114 pages. 20 cents.

Dr. Fuerbringer's presidential address reviews the history of the Synodical Conference, which is of peculiar interest at the present time. The essay, "The Church and Christian Liberty," by Prof. E. Reim, could not be read in its entirety, but parts of it were read by a censorial committee. The entire essay is printed in this report. The notes indicate that the essay must have been followed with considerable and critical interest. Then there is a very extensive report of the Board for Colored Missions, covering the years from 1940 to 1944. That report also is of more than usual interest at the present time, when there is a very live discussion of the relation between the races. The convention also adopted the following resolution: "After giving considerable time to the discussion of the contents of these overtures, the committee resolved to recommend to the Hon. Synodical Conference that two men from each constituent body be appointed by the respective synodical Presidents who together with the Presidents are to form a standing committee, which shall be called Committee on Intersynodical Relations and whose duty it shall be to discuss these overtures and the matters contained therein, as well as similar questions that may arise, and to report at the next convention, the first meeting to be called by the President of the Synodical Conference." In order to understand this resolution one must read the letter of President John Brenner and other related matters contained in the report. S.

Good Neighbors. (Lessons in Religion for Part-Time Schools.) — Teacher's Manual. No. 2 B. Grades 1 and 2, Second Year, Semester B. Concordia Publishing House, St. Louis, Mo. 35 pages. 25 cents.

Followers of Jesus. Teacher's Manual No. 4 B. Grades 3 and 4, Second Year, Semester B. 35 pages. 25 cents.

The Life of Christ. Part II. Teacher's Manual. No. 6 B. Grades 5 and 6, Second Year, Semester B. 36 pages. 25 cents.

Pupil's Work Sheets No. 2 B, 4 B, and 6 B. 15 cents each.

These bookets are to guide teachers when instructing children in religion. The *Good Neighbors* manual gives an informal introduction to the duties set forth in the Ten Commandments. The *Followers of Jesus* covers selected incidents from the ministry of Christ and the history of the early Church. The *Life of Christ* offers lesson notes on the second part of the Life of Christ, completing the survey of the ministry of Jesus begun in Part I which was issued some time ago. These manuals are accompanied by *Work Sheets* requiring the child to insert the proper answers to the questions and to insert the proper statement when several statements have been offered. Those who are not as yet acquainted with these publications should send for a single copy in order to judge of the merit and appropriateness of this material for their specific need. S.

New Highways in Reading. Practice Book IV. By William Bloom and Elmer Huedepohl. Consultant: Alfred Schmieding. Concordia Publishing House. 60 pages. 45 cents.

This booklet, 8½×11, bound in stiff paper, is to accompany the book called *Luck and Pluck* of the Concordia Edition of the *Reading for Interest* series. It offers the child opportunities to exercise its judgment, power of selection, knowledge of the congruous and the incongruous. It suggests parallel readings. There are some fine exercises in the selection of the proper words. Then there are also questions which call upon the child to give its expression to its knowledge of climate, geographical direction, and historical sequence. Nearly every page offers a pen picture which will attract the child and aid its understanding of the text. But there is much more, too much to be enumerated here. S.

Music Reader for Lutheran Schools. One Book Course. By J. Grundmann and B. Schumacher. Illustrated by William H. Pfaff. Concordia Publishing House, St. Louis, Mo. 272 pages, 6½×8. $1.50.

The first edition of this book appeared in 1933. At that time the reviewer called attention to the fact that this is a first book to introduce little children to musical notations, bars, keys, notes, flats, sharps, etc. Since its first publication the book has gained many friends and has been used extensively in our schools. Now the fifth edition appears. In this new edition the authors have changed the references to the hymnal in order to enable teacher and child to use the new edition of the *Lutheran Hymnal* together with this book. There have been other changes and improvements. Every child that passes through our schools should become acquainted with music, both its written signs as well as the corresponding tones. In our opinion the selections which are offered are excellent and especially fitting for the children of our schools. The print, binding, and general make-up of the book are all excellent. S.

The Home in War and Postwar Days, Bible Study Quarterly, with notes by the Rev. Henry L. Lieske. The Walther League 875 North Dearborn Street, Chicago 10, Illinois. 45 pages. 20 cents, in quantities, 15 cents.

Various homes described by the Biblical writers are the basis of this little manual — homes like those of Naomi, of Joshua, Samson, the home at Bethany, of Aquila and Priscilla, all supplied with comment particularly suited for the present age. Paul and Aquila, defense workers, since tentmaking had its main outlet in the Roman Army. Migrant workers illustrated by Aquila and Priscilla, who lived in Corinth, Ephesus, again at Corinth, in Rome, etc., but kept their Christian interests and even instructed another migrant, Apollos. In the Book of Ruth the readjustment problem of Naomi and Ruth. A detailed application for our attitude towards our returning servicemen. All this, and the principles of the Christian home, which cannot be overemphasized. A very timely and usable manual for senior Bible classes. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

Sept. S. (Jan. 28): *Candidate Wesley J. Kuhn* in St. Peter's Church, St. Paul, Minn., by E. H. Bertram. — *Candidate Paul M. Schmidt* in Immanuel Church, Toledo, Ohio, by Karl R. Trautmann. — Sex. S. (Feb. 4): *Candidate Richard J. Schultz* in St. Paul's Church, Buffalo, N. Y., by Pres. Martin Walker.

Ordained and Installed:

Sex. S. (Feb. 4): *Candidate Roy O. Barlag* in St. John's Congregation, Covington, Okla., by E. H. Pittelko. — *Candidate Edward Heinicke* in Trinity Congregation, Creston, Iowa, by Geo. A. W. Vogel. — *Candidate Lawrence Herfurth* as assistant pastor in Zion Congregation, Niagara Falls, N. Y., by Pres. Paul Fretthold. — *Candidate Allan H. Jahsmann* as missionary in the Warren, Ohio, area by W. C. Birkner.

Installed:

Pastors: 1. S. after Epiph. (Jan. 7): *A. F. Wegener* in Zion Congregation, Chappell, Nebr., by M. P. Dreyer.

2. S. after Epiph. (Jan. 14): *Theo. Melinat* in St. James' Congregation, Howard Lake, Minn., by Pres. Robt. G. Heyne. — *R. C. Muhly* in Immanuel Congregation, Twin Falls Idaho, by H. C. Schulze. — *John E. Simon* in St. Mark's Congregation, Toledo, Oreg., by John H. Werth. — *Chas. E. Wedig* in Immanuel Congregation, Clovis, N. Mex., by H. C. Besel. — 3. S. after Epiph. (Jan. 21): *Victor Hafner* in St. Paul's Congregation, Topeka, Kans., by George Hoyer. — Sept. S. (Jan. 28): *Woodrow Kurth* in the Gloria Dei Congregation, Huntington Park, Calif., by F. Aug. Lindenmyr. — *Alvin H. Moog* in Trinity Congregation, Marsfield, Wis., by G. M. Krueger. — *Ferdinand Reith* in St. John's Congregation, Burt, Iowa, by L. H. Loesch. — *Norman Rothe* in Trinity Congregation, Ida Grove, Iowa, by George Griesse. — Sex. S. (Feb. 4): *Kurt E. Klopp* in Trinity Congregation, Cherokee, Iowa, by E. E. Greene. — *Daniel R. Ludwig* in Corcordia Congregation, Berwyn, Ill., by C. F. Dankworth.

Re: New Name of Synod

Synod retains its old name. The amendment adopted at Saginaw to change the name of Synod to "The Lutheran Church, Missouri Synod" was defeated, by more than one third of voting congregations voting against the amendment. M. F. KRETZMANN, *Secretary*

Kendallville, Ind.
February 9, 1945

Addition to the Correction of the 1944 "Proceedings"

(Cp. WITNESS, p. 31)

The "Action" reported on page 350 above is also to be deleted from the *Proceedings*, since it is a part of the report of Committee No. 20B, which was in the hands of the delegates but was not presented on the floor or adopted by the convention. M. F. KRETZMANN, *Secretary*

Kendallville, Ind.
February 9, 1945

Announcements

The Board of Electors of Concordia Teachers College, River Forest, Illinois, meets March 26, 1945, at 9:30 A. M. in the institution to elect a professor for the Chair of Biology.

P. L. KLUENDER, *Secretary*
Board of Control

Mr. J. F. E. Nickelsburg, 1819 Broadway, New York, N. Y., is hereby appointed Eastern Representative of the Transportation Department of Synod. M. PIEHLER
General Transportation Secretary

January Contributions Sent Direct to the Treasurer

Mrs. O. H. Herman, Library for the Blind, $2.00. Pfc. Howard A. Miller, Missions, 10.00. Olga Krentz, Foreign Missions, 77.60. C. J. Vogt, Home Missions, 20.00. St. Luke's Lad. Aid, Hannastown, Pa., African Missions, 20.00. Per L. L. L.: Riley F. Schiesser, China Missions, 5.00; Sundry Donors, Peace Thankoffering, 52.00. Per Walther League from "A Friend," Nicholson, Pa., Foreign Missions, 10.00. Per Rev. W. C. Hilpert from N. N., Peace Thankoffering, 10.00. Rev. Paul J. Gold, Pension Contingent Fund, 3.00. N. N., Orange, Calif., Sundry, 140.00. Anna W. Estel, Negro School of Brauer Mission, 5.00. Per Concordia Publishing House: Mrs. A. P. Peterson, Deaf Missions, .50; Karl Ehmann, Synodical Budget Treasury, 2.00; H. Rottjer, Missions, .75; Mrs. Fred Ramseier, Home Missions, 4.00. Per E. T. Schumm from Paul O. Juengel, Pastor's Home, S. Am., 44.28. Mrs. A. H. Plauman, Missions to the Blind, 10.00. Per Rev. V. Gloe for Luth. School Fund for Hawaii: Luth. Serv. Center Offerings 313.25; Mr. and Mrs. W. Kirchner 25.00; Duane Blobaum 5.00; Chapl. M. G. Kuolt 5.00. N. N., Middletown, Conn., Missions, 10.00. Rev. Edm. P. Frank, China Missions, 66.07. E. Polletz, China Missions, 30.00. L. E. Thalley, China Missions, 5.00; India Missions 5.00; Blind Missions 5.00; Deaf and Dumb Missions 5.00; Negro Missions 20.00; African Missions 15.00; General Purposes 20.00. Per H. R. Henning from Deaf Mission of Martini Church, Baltimore, Md., Synodical Budget, 17.50. N. N., Iowa, Synodical Budget, 100.00. Per Arthur Heinz from Grace Luth. Church, Pontiac, Mich., KFUO, 25.00. N. N., Wisconsin, India Missions, 5.00; China Missions 5.00; African Missions 5.00. N. N., Wisconsin, Army and Navy, 25.00; Church Extension Fund 25.00. A Friend of Mission, Foreign Missions, 10.00. Reinhold O. Wolk, Peace Thankoffering, 10.00. Mrs. Clara Guelder, Missions in Germany, 10.00. M. Werfelmann, India Missions, 2.00. Per Foreign Mission Office: Mrs. Dora Grace, Evangelist, India, 3.00; Eleanor Wendt, Special for Miss M. J. Lutz, India, 25.00; Olga Markovich, Special for Miss M. J. Lutz, India, 34.60; the Schumann Family in Memory of August Schumann, China Missions, 3.00, Lutheran Hour 2.00; Mr. and Mrs. A. Brockschmidt and Gladys, China Missions, 5.00, Missions in Africa 5.00, India Missions 5.00; Chapl. A. von Schlichten, India Missions, 5.00; Mrs. O. H. Dreyer in Memory of Robert Willits, Special for Missionary D. S. Chuvala, India, 30.00; Ida M. M. Peters, Girls' Boarding School Student, India, 10.00; St. John's Luth. S. S., Hoboken, N. J., High School Student, India, 60.00; Christian Educational Circle of Grace Church, Tucson, Ariz., Special for Missionary D. S. Chuvala, India, 7.50; Mr. and Mrs. John Perko, Special for Miss Gertrude Simon, China, 22.00; Anna Koch, Special for Missionary D. S. Chuvala, India, 30.00; A Friend of Missions, Tucson, Ariz., Teacher-Catechist, India, 40.00; Trinity S. S., Lincoln, Nebr., Student, India, 10.00; per Rev. Victor Selle from Sundry Donors in Memory of Mr. Riley E. Hall, Good Samaritan Fund of Hospital at Enshih, China, 6.00.

Legacies and Bequests: G. A. Weiss $384.40. Anne Ulbricht Endowment 100.00. S. B. Eix 2,304.66. **W. H. SCHLUETER, Treasurer**

Nominations for Professorships at Concordia Teachers College, River Forest, Illinois

The Board of Control requests congregations of Synod to nominate candidates

A) For the professorship of Art which has been granted by the Board for Higher Education and the Board of Directors of Synod. The new professor must be qualified to assist in another academic field.

B) For the professorship of Church Music (History of Church Music, Hymnology, Liturgics), Organ and Piano; this chair having been vacated by the death of Prof M. Lochner.

It is desirable that candidates for the above professorships have the proper academic qualifications in their specific field, preferably a Master's Degree or its equivalent, or be in a position to acquire such standing without much difficulty. They should also have sufficient credit in a second academic field and in Educational courses to satisfy Illinois State requirements.

Nominations for these positions should be sent to the undersigned by March 31, 1945.

P. L. KLUENDER, *Secretary*
Board of Control

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Calendar of District Conventions 1945

May 22—25 - North Dakota and Montana District - Wahpeton, North Dakota - Essay, Eschatology - Essayist, Prof. W. Wolbrecht.

May 28—June 1 - Oklahoma District - Fairmont, Oklahoma - Essay, Conversion - Essayist, Dr. W. H. Wente.

May 28—June 1 - South Dakota District - At —— - Essay, Civil Government - Essayist, The Rev. Paul F. Siegel.

June 5—8 - Ontario District - Kitchener, Ontario - Essay, Missions - Essayist, The Rev. L. Henze.

June 11—15 - Minnesota District - Concordia College, St. Paul, Minnesota - Essay, Bible: Clearness and Sufficiency - Essayist, The Rev. P. Schumm.

June 12—15 - Oregon and Washington District Yakima, Washington - Essay, The Deluge. Essayist, Prof. A. Rehwinkel.

June 12—15 - Southeastern District - At —— Essay, The Holy Ghost - Essayist, The Rev. G. E. Hageman.

June 17—21 (?) - Southern California District At —— - Essay, Dangers Confronting the Church Today - Essayist, Dr. Carl S. Mundinger.

June 18—22 - North Wisconsin District - Eau Claire, Wisconsin - Essay, The Ministry: The Call - Essayist, Prof. P. Koehneke.

June 18—22 - Michigan District - Detroit, Michigan - Essay, The Forgiveness of Sins and the Franconian Immigration and Its Implications for Posterity - Essayists, The Revs. R. C. Rein and Martin E. Mayer.

June 19—22 (?) - English District - River Forest, Illinois - Essay, Faith - Essayist, The Rev. E. L. Wilson.

June 24—28 (?) - California and Nevada District - At —— - Essay, —— - Essayist, ——.

June 25—28 - Atlantic District - Concordia, Bronxville, New York - Essay, Christ (His Nature) - Essayist, ——.

June 25—29 - Eastern District - Pittsburgh Essay, Prayer - Essayist, The Rev. Charles Behnke.

June 25—29 - Northern Illinois District - River Forest, Illinois - Essay, The Certainty of Salvation - Essayist, The Rev. A. Wagner.

June 25—29 - South Wisconsin District - Concordia College, Milwaukee, Wisconsin - Essay, The Visible Church - Essayist, Prof. P. Koehneke.

July 3—6 - Manitoba and Saskatchewan District - At —— - Essay, Unity in Faith - The Rev. John Herzer.

July 10—13 - Alberta and British Columbia District - Concordia College, Edmonton, Alberta - Essay, Family Devotion - Essayist, The Rev. A. F. Miller.

July 17—20 - Texas District - Riesel, Texas. Essay, Authority in the Church - Essayist, Dr. Studtmann.

July 23—27 - Western District - Concordia Seminary, St. Louis, Missouri - Essay, The Priesthood of Believers - Essayist, Prof. L. W. Spitz.

August 13—17 - Colorado District - Denver, Colorado - Essay, Law and Gospel - Essayist, The Rev. Walter Geihsler.

August 13—17 - Southern Nebraska District Concordia Teachers College, Seward, Nebraska - Essay, Creation - Essayist, ——.

August 13—17 - Iowa District East - At —— Essay, Pastors - Essayist, The Rev. Mark J. Steege.

August 20—24 - Iowa District West - Camp Okoboji - Essay, The Decalog - Essayist, The Rev. R. Herrmann.

August 20—23 - Kansas District - Winfield, Kansas - Essay, —— - Essayist, Werner Kuntz.

August 20—23 - Northern Nebraska District At —— - Essay, Christian Stewardship Essayist, The Rev. W. C. Birkner.

August (?) - Southern District - At —— Essay, Bible Study - Essayist, The Rev. H. B. Roepe.

August 27—30 - Central District - Concordia College, Fort Wayne, Indiana - Essay, Office of the Keys - Essayist, The Rev. Curtis Stephan, M. A.

October 7—12 - Central Illinois District Quincy, Illinois - Essay, Eternal Life - Essayist, The Rev. E. C. E. Pautsch.

October (?) - Southern Illinois District - At —— - Essay, The Church - Essayist, ——.

Changes of Address

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CONCORDIA PUBLISHING HOUSE
June, 1943

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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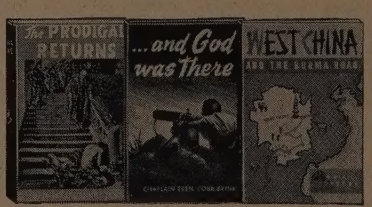

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